



---

## CHALLENGES AND PROSPECT OF YOUTH ENGAGEMENT IN CULTURAL AND TRADITIONAL FESTIVALS

**\*AHMAD SABO & \*\*SIRAJU ALIYU**

*\*Department of Public Administration, School of Business Studies, Federal Polytechnic Bauchi \*\*Department of Banking and Finance, School of Business Studies, Federal Polytechnic Bauchi*

---

### **Abstract**

*Festivities are significant catalysts for construction and reconstruction of image of the hosting community as well as branding and re-branding them into national and global tourism market. Cross societies festivities evolve into local and national tourism product, attracting visitors as tourists and increase economic prospect of the hosting communities. Emergence of events at worldwide sphere with significant economic and socio-cultural impacts on hosting society nonetheless, research seldom pay attention on the impacts of such events on youth. Traditional and cultural events, which are part of the deep-rooted and rich cultural heritage of a number of ethnic groups in Bauchi State is faced with the challenges of distortion, recognition and perhaps extinction. Adopting the use of secondary data, the paper explored barriers, challenges as well as prospect of youth engagement in traditional and cultural festivities in Bauchi. Major of the findings highlighted impediments including lack of legal, institutional and structural frameworks; inadequate teaching-learning mechanism for transmission of traditional and cultural practices, and seeming discord between culture/tradition and emerging religious teachings. The prospect lies in attendant economic, cultural and social impact of the cultural events on youth in particular and the hosting community that include job creation, improved income; increased participation; community cohesion and combating social exclusion and social vices.*

**Keywords:** *Festival, tourism, cultural and traditional events, youth engagement, 'Sara-Suka', Bauchi,*

## Introduction

Present world of science and technology; invention, innovation and creativity nonetheless, various societies across the globe have modelled their eventful traditions and cultures in harmony with the modernity not just to preserve and promote those cultures and traditions but showcasing them as means of driven excitement, leisure and tourism and overall, means of positive youth engagement for employment and revenue generation (e.g. see Liu, 2014; Matarasso, 1997; Richards & Palmer, 2010; Skoultos, 2014). Therefore, festival is an important catalyst for construction or reconstruction of image of the hosting community as well as branding or re-branding them into national and global tourism market (Jago, Chalip, Brown, Mules, & Shameem, 2003; Boo & Busser, 2006).

Essentially, successful festival graduate into local and national tourism product, attracting visitors as tourists into the area and increase their economic prospect (Skoultos, 2014). Emerging of events at worldwide sphere with significant economic and socio-cultural impacts on hosting society nonetheless, studies rarely focus on the socio-cultural impacts of such events on youth (Liu, 2014). Traditional and cultural events, which are part of the deep-rooted and rich cultural heritage of a number of ethnic groups in Bauchi State is faced with the challenges of distortion, extinction, recognition. This paper is aimed at harnessing significance of youth in upholding traditional and cultural events in Bauchi, highlighting the impediments to youth engagement into traditional and cultural events as well as proposing solutions to positive engagement of youth.

## Conceptual Definitions of Youth

The question of who is youth has been a subject of different interpretations by scholars as the term 'youth' defied universally acceptable definition. Various perspectives to definition of youth nonetheless, particular stage in life before the adulthood is an underlying characteristics of all definitions. Youth is a stage characterized by crisis of identity that leads to quest for stable self-concept through integrating past and present experiences with future notions of self (Muuss, 1962/1996).

Several organs of UN as well as regional organizations have respective definitions of youth. For instance, the United Nations [UN] treatise, Joining Forces with Young People (1992), defined youth to comprise young people

aged between 15 and 24 years. The UNICEF, WHO and UNFPA classified youth based on physiological stage, thus adolescent as persons of 10 to 19 years, young people as persons of 10 to 24 years while youth comprises of persons of 15 to 24 years. The Commonwealth defined youth as those between 15 to 29 years old whereas the African Youth Charter defined youth as person of 15 to 35 years old (Robertson & Jones, 2013). All these definitions are without prejudice to member countries of those regional and international organizations.

Coming to Nigerian context, National Youth Policy Document 2009 defined youth as “comprise of all young males and females aged 18 – 35 years” (p. 6). Depending on societies and diverse ethnic nationalities, age range of youth usually expands up to 40 years. From the foregoing, there exists dilemma in conceptualizing ‘youth’ between extensively broad and paltry narrow age range of youth. Divergent views in conceptualizing the term youth can be attributable to varying range of age different countries and societies considered as being attained to adulthood status by their members. This is in addition to circumstances and variation of demographic, financial, economic and socio-cultural settings. Notwithstanding definition problems therefore, for the purpose of this study, we opt for the definition of youth provided by National Youth Policy Document 2009, for being reasonably and has captured the basic components of youth.

### **Traditional and Cultural Events**

Traditional and cultural events can be seen as a root of modern-day cultural tourism (Skoultzos, 2014). Cultural tourism is defined as “that activity which enables people to experience the different ways of life of other people, thereby gaining at first hand an understanding of their customs, traditions, the physical environment, the intellectual ideas and those places of architectural, historic, archaeological or other cultural significance which remain from earlier times. Cultural tourism . . . seeks to gain an understanding or appreciation of the nature of the place being visited.” (International Scientific Committee on Cultural Tourism draft [ICOMOS], 1997)

Traditional and cultural events can be described as deliberate and organized public show or display of traditional and cultural artifact and or artifice from ancient heritage with a view to please, educate, attract, amuse, excitement, leisure or tourism (see Skoultzos, 2014). Going by the above description, it is

difficult to identified standard traditional and cultural events that are universally upheld by all the ethnic nationalities within Bauchi State as the State consists of different ethnic nationalities with distinct traditional and cultural practices and heritage. However, being rich in ethnic diversity, Bauchi is placed on advantage position with potential of variety of colorful traditional and cultural events.

### **Traditional and Cultural Events in Bauchi**

Bauchi is a home of traditional and cultural events and festivities since the time immemorial. Most of these events and festivities are organized seasonally to showcase the various traditions of the people of the state some of which including tangible such as food, arts, crafts and fashion design, inventions and innovations; and intangible such as traditional horse riding, traditional wrestling and boxing; traditional dances, and music. Relative literature highlighted that an appropriately planned festival has the potential to boost tourism product of an area and raise their competitive advantage economically and otherwise (Getz, 2005; Raj, Walters, & Rashid, 2009; Bowdin, Allen, O'Toole, Harris, & McDonnell, 2011). Recently however, most of the traditional/cultural events and festivities Bauchi is known for are moribund and face extinction in the face of time. Hence, it is imperative to explore major traditional and cultural events with the potentials of being revived or developed to national and international standard towards positive youth engagement and economic vibrancy.

### **Bauchi State Festival of Arts and Culture (BAFEST)**

The concept of "event tourism" including "festival tourism" have been developed more than four decades in 1980s (Raj et al., 2009). The Bauchi State Festival of Arts and Culture (BAFEST) use to be an annual event aimed at showcasing the rich cultural heritage specific to the different local communities across government areas in the State. The festival is well attended by many people within and outside the State as it always makes for an exciting experience.

According to a study, unemployment, frustration, disenchantment with the system and slim opportunity for productive engagement top the reasons why youth engage in gangsterism (Halliru, 2013). Revitalization of BAFEST is an avenue that avail diverse ethnic nationalities of Bauchi to showcase their

respective traditional and cultural heritages from grant ancient time. The festival could be phased into various groups of art and craft, invention and innovation, foods and drinks, etc.

### **Horse Racing Tournament and Durbar Festival**

Horse racing tournament and Durbar festival are popular traditional horse festival organized at special occasions including Sallah festivals, turbanning ceremony, grant reception of dignitaries and sometimes wedding ceremony. The horses for the ride are usually paraded in beautifully decorated regalia for attractions and excitement while the horsemen often display some incredible moves. The events are usually void of adequate organization and coordination.

### **Traditional Wrestling and Boxing**

“Kokawa and Dambe” also known as traditional wrestling and boxing: These are famous events that attracts people as participants and as tourists from within Nigeria and other neighboring African countries to the state. The events at present is moribund.

### **Weaving, Knitting and Fashion Design Fair**

There exist variety of traditional attire, interior decorations and design worth displaying at various traditional occasions and festivities including trade fair. Traditional attire, interior design, leather works, pottery, agricultural tools and metal works are potential areas where youth gain occupational skills capable of boosting income.

### **Music and Dances**

Bauchi is rich in cultural dances which stem from its diverse cultural composition and historical antecedents. Among the cultural dances are;

- (a) The state dance troupe which represents the richness and variety of ethnic traditions in the state.
- (b) Kyaro war dance of the Warji ethnic group.
- (c) Afizere dance, a traditional dance of the Jarawa people of the Toro LGA.
- (d) Takai dance (popular among the Hausa-Fulanis).
- (e) Ngat-al-Bajar dance (popular among the people of the Dass LGA).
- (f) The Lawurba dance (peculiar to the Sayawa people of the Tafawa Balewa and Bogoro LGAs).

(g) Gere masquerade dance.

Most of these dances are facing extinction due to poor coordination and promotional drive.

### **Homestay or Home Tourism**

Although it has not been part of traditions of Bauchi people, homestay as an emerging concept has a potential boom in Bauchi. Homestay is a sort of tourism that entails tourist staying in the natural/traditional home of his/her host household. German linguists/tourists have found parts of Katagun conveniently place for home stay and have begun to explore the potential of the industry. Developing this area of tourism would boost the traditional heritage as well as youth positive engagement.

### **Youth Participation in Traditional and Cultural Events**

Cultural and artisan activities are catalyst for increasing cultural interest and wider cultural consumption (Liu, 2014). Some of the attendant impact of the cultural events on the hosting community include economic impact: job creation and improved income; cultural impacts: increased participation; and social impacts: community cohesion and combating social exclusion (Liu). Deliberate and well organized youth engagement in traditional and cultural events has obvious benefits to the traditional institution, the youth, the government and the society at large, thus:

- i. Youth being essential vehicles for the transmission of traditional and cultural practices from one generation to another, engaging youth in traditional and cultural events preserves and promotes cultural values. Youth engagement in traditional and cultural event inculcates the love for traditions values among youth, which can easily be passed to the younger generation.
- ii. Preoccupying youth with traditional and cultural events aids in channeling their time and energy to positive engagement thereby guard them against idleness, redundancy and restlessness, the root cause of social vices such as drug abuse, sara-suka, raping, theft, etc.
- iii. Engaging youth in traditional and cultural events is viable means where traditions can tap from youth potentiality, creativity and innovativeness.

- iv. As an effective means of youth problem-solving strategy, adequate organization and reorganization of the youth into various groups of traditional events (trade and occupation; art and craft) creates atmosphere through which youth articulate, express and channel their views, interest and worries.
- v. The organization of youth into various groups of traditional events enables authorities to coordinate activities of youth for maximum societal benefits.
- vi. Engaging youth in traditional and cultural events such as trade fair, horse racing tournament, durbar, traditional wrestling and boxing tournament could be a potential means for generating personal income for the youth and source of revenue for the state.

### **Challenges of Youth Engagement in Traditional and Cultural Events**

Over the years, youth in Bauchi have been playing critical roles in preservation and promotion of traditional events. However, in the recent times, various factors pose challenge to youth involvement and support for traditional events. Cursory into extant literature and circumstantial evidence has revealed various factors that pose challenge to youth continual support for traditional practices. Central to these factors include:

#### **Lack of Legal, Institutional and Structural Frameworks**

By their edge position in the society, traditional rulers exercise cultural, religious, and political influence over their subjects and hence, their positive engagement in the maintenance of national security by the successive governments (Mohammed, 2003). The indispensable roles of pre-colonial traditional institutions in the areas of conflict resolution and management as well as overall development of their communities was acknowledged (Olusola & Aisha, 2013). However, due to inadequate legal and structural arrangements, roles of traditional rulers in the security and governance issues in post-colonial Nigeria is doomed (Olusola & Aisha). The prevailing use to youth to engineer sociopolitical and ethno-religious conflict and poverty manifest in Nigeria can be attributed to vehement neglect of traditional institutions and their roles of promoting cultural norms and values orchestrated by the constitutional arrangement (Olusola & Aisha) as the post-independence constitutions perfected a gradual depletion of the powers and

positions of traditional rulers with both the 1979 and 1999 Constitutions not ascribing any significant governance responsibilities nor role of any capacity to the traditional rulers; instead, allowed them to exist as mere appendage of the Traditional Councils in their LGAs and States (Mohammed).

Harmonizing traditional institutions and values with modern day governance could enhance better engagements, peaceful mutual coexistence, socioeconomic development and prosperity (Olusola & Aisha, 2013). Through legal and structure recognition, traditional institutions can be viable mechanism for conflict resolution and management and hence, the need to constitutionally recognize, reorganize and empower traditional institutions/rulers with powers and specific roles and responsibility to among others resolve conflicts and effectively involved in governance at all the 3-tiers of the federation is emphasized (Olusola & Aisha).

Other institutional challenges include lack of ministerial and institutional coordination manifest by inadequate research, documentation, preservation and conservation of the tangible and intangible cultural heritage and lack of concerted effort to develop cultural and traditional events/festivities in line with the modern day life to attract and boost local, national and international tourist market.

### **Inadequate System of Teaching-Learning Mechanism for Transmission of Traditional and Cultural Practices**

Youth are essential vehicles for the transmission of traditional and cultural practices from one generation to another. Systematic and informed youth engagement in cultural and traditional events is a basis through which youth are empowered to play vital roles in the smooth transfer of communal norms and values. Failure to train and engage youth in positive conduct of traditional and cultural events, and coordinate their activities suggests tacit approval for accidental involvement, which has the tendency of misrepresentation and distortion of the original values and sometimes with far reaching negative security and safety implications. For instance, the free for all horse riding being practiced in Bauchi metropolis has turned into dreadful nightmare for many of the residents who lost their love ones to accident directly or indirectly caused by young horse riders. In addition, the unregulated hero mimic artifice of hunters (a.k.a “Maharba” or “Gunda”) have caused the lives of many youth.



The practice in conjunction with other factors are believe to be the root cause of “Sara Suka” in and around Bauchi (Halliru, 2013).

Inadequate mechanism for transfer of knowledge of traditional and cultural practices to youth, pose threat of extinction to some traditional and cultural heritage such as traditional medicine, poetry, pottery/caving, proverb, history, storytelling/tale, dance, etc. Youth positive engagement into cultural and traditional events requires them to be well educated and informed about the etiquette and regulations guiding traditional events/practices. These education empower and expose them to learn vital cultural/traditional skills, develop knowledge and promote positive cultural/traditional events in line with civic right and responsibilities.

### **Seeming Discord between Culture/Tradition and Emerging Religious Teachings**

Recently, seeming discord between traditional and cultural practice and emerging religious teachings pose formidable threat to youth embracing traditional and cultural practices/events. Historically, people of Bauchi have mixed practice of religion and tradition with little or no demarcations. Recently, this disharmony is evident with rise of some Islamic preachers attacking some traditional practices.

Other challenges facing the role of youth in traditional and cultural events include inadequate mechanism for orientation and integration of youth into traditional practices, triumph of foreign/alien/western culture, insufficient government support and coordination, lack of finance, gradual disappearance and extinction of intangible cultural and traditional heritage (folklore, music, crafts, medicine, etc.), and general lack of awareness of the importance of protecting and promoting traditional events/festivals among youth.

### **Encouraging Youth to Imbibe Traditional and Cultural Events Bauchi State**

- i. Intangible Bauchi heritage (folklore, history, language, music, etc.) and traditions are disappearing and hence the need for comprehensive official documentation of traditional and cultural events of Bauchi as a step for revitalization.
- ii. Develop institutional and local technical capacity for research, documentation, preservation and conservation of tangible and intangible traditional and cultural events. The government should

- conduct a thorough review of the scope, function, organizational structure, and administration of these institutions. Improve institutional cooperation, co-ordination and synergy in traditional and cultural education, preservation and promotion.
- iii. Mounting courses such as archaeology, conservation and preservation, heritage management, museum management or museology, archive management and related fields in Bauchi State own tertiary institutions make available, adequate trained manpower and experts in the fields to promote traditional and cultural knowledge sharing.
  - iv. Increase the utilization of resources (graphics, specimen, print as well as audio-video media) on traditional and cultural events/practices in schools.
  - v. Increase public awareness amongst specific target groups such as youth and schoolchildren on the relevance of traditional and cultural events for sustainable development, preservation of culture and heritage as well as enrichment.
  - vi. Train specialists in Heritage management, History, Archaeology, Museology, Archives management, Anthropology and Linguistics most particularly among youth.
  - vii. Explore the feasibility of developing heritage tours for tourists.
  - viii. Initiate a program for promoting manufacturing of Bauchi handicrafts by local artisan for sale as souvenirs to tourists.

### **Conclusion and Recommendations**

Resourcefulness of youth in the preservation and promotion of traditions and culture of Bauchi cannot be over emphasized. It is evidently clear that in the wake of high rate of unemployment and social vices among youth at one hand, and weathering away of traditional and cultural heritage of Bauchi on the other, purposeful youth engagement in traditional and cultural events is an indispensable catalyst capable of turning around traditions and cultures in harmony with the modernity to preserve and promote them (traditions and cultures) as well as means of driving leisure, tourism and revenue generation. In another word, when giving chance and in partner with adults, youth engagement in traditional and cultural events is likely to boost economic power of the youth, help them overcome social vices and promote traditional

and cultural heritage. Liu (2014) urged that cultural and artisan activities are catalyst for increasing cultural interest and wider cultural consumption.

Conclusively, looking through the lens of traditions and culture, potential of youth to be harnessed into societal assets required adequate review of legal, institutional and structural frameworks to better integrate youth into various aspects of traditions and provide them with the required motivations, skills, knowledge and guidelines. Organization and accessibility to cultural events is an important component of social and cultural policy saddle with the government or its agency (Richards & Palmer, 2010). However, the following strategies for youth positive engagement to boost traditional and cultural events is therefore recommended for immediate attention:

1. There seems not enough documentation to make Bauchi traditional and cultural events relevant to modern day life or to develop it to the capacity of tourist market and hence, the need to engage a competent authority to conduct feasibility study (research) to explore in details, the demands for traditional and cultural events and traditional products. Organization and accessibility to cultural events is an important component of social and cultural policy saddle with the government or its relevant agency (Richards & Palmer, 2010)
2. Appropriate legal framework is essential for promoting and preserving of traditional and culture events. Extant laws on traditional events of Bauchi need to be revisited with a view to clearly define cultural and historical property, traditional events and laws regulating trade and export of heritage items. In a society where exists weak cultural policy, the higher the tendencies for raising social concerns, high demanding areas of access and the poor community development and cultural inclusion (Palmer, 2004).The Bauchi Emirates in liaison with the relevant government agencies should draft laws covering different traditional and cultural events to strengthen the legal framework for the preservation and promotion of the relevant cultural events such as organized durbar, horse riding tournament, display of traditional artifacts/artifice (trade-fair), traditional dance, dramas, wrestling and boxing; traditional tourism, museum, historical sites, etc.
3. In the wake of dwindle revenue in the country and in the quest to boost the revenue for the State, create job opportunities and entrepreneur among youth, traditional institutions in collaboration with relevant

ministerial agencies and private driven sectors should put into motion, model for packaging and bottling of variety of raw local foods and beverages including packaging of prepared ingredients. Packaging of traditional local foods and beverages such as Masa, Fura da Nono, Zobo, Kunu and other assorted drinks e.g. Tsumi, Kunum gyada, Kunun tsamiya, Kunun Aya, etc. have potential market for both local consumption at household levels and during occasions; and for entertaining tourists, guests and for export.

4. The greatest constraint for the youth involvement in traditional and cultural event is a general lack of awareness of the importance of traditional events. Increase emphasis on formal and informal teachings of Bauchi languages, cultural practices, dance, music, attire, food, and other artifacts and artifice, etc. among children and youth are viable means to inculcate love and passion for traditional events. Bauchi geography, culture, history and heritage (tangible and intangible) including physical excursion to historical sites, museums, traditional events, etc. should be adequately provided in the curriculum of primary and secondary schools including tertiary institutions of the State. The services of broadcast (audio-visual), print including social media in promoting the beauty, richness and potentials of our traditional and cultural events and heritage should be embarked.
5. The existing arrangement of ministry for local government and chieftaincy affairs should be revisited with a view to cave out Department for youth, traditional and cultural events and festivities. The department whose staff should comprise experts in traditional festivities, police and paramilitary, road marshal, are to provide and ensure among others security, safety, protocol and conveniences. The tendency of the government to engage experts employing robust assessment criteria in coming up with credible socio-economic and political impact assessment of programs is dashing (Reid, 2008).
6. As a matter of priority, the department for youth, traditional and cultural events and festivities should set up a Bauchi State traditional and cultural heritage internet portal/website where relevant information about history, places, locations/sites, and folklore, graphic and visual images would be provided for potential tourists within and outside the country. This is because, integrative use of Information

Technology, social media in propagating the relevance of traditional and cultural heritage is very essential for tourists attraction. In line with this point, literature stressed the increasing role of media interest in promoting good image of an area throughout the circle of festival as an important tourism: before, during and after the festival, thereby leading to “positive promotion of the area at regional, national and even at global levels” (Skoultosos, 2014, p 61).

7. Traditional institutions in collaboration with relevant government agencies should encourage formation of youth traditional and cultural groups and associations mainly to preserve and promote traditional artifacts and artifice. The institutions should design modus operandi for regular training of members of such groups and associations on ethical conduct of the traditions and cultures. The knowledge and skills obtained from the training would prepare them for spectacular traditional and cultural events and festivities. This is in line with the proposal by Richards and Palmer (2010) that access to cultural events is an important component of social and cultural policy.
8. Traditional institutions in collaboration with relevant government agencies should organize regular town hall meetings through which youth interest in traditional artifact and artifice would be stimulated and shaped. The meeting would serve as an avenue for recruiting youth into various association of traditional trade, art and craft.
9. Traditional institutions should collaborate with relevant government agencies to organize regular periodic traditional and cultural trade fair to showcase various cultural artifacts and artifice of diverse culture across the State.
10. Inter-ministerial and institutional coordination, which is essential to preserve and promote Bauchi traditional and cultural events needs to be strengthened. Traditional institutions should collaborate with relevant government agencies to redefine the frameworks and regulations for existing traditional and cultural events and festivities. For instance, the practice of indiscriminate horse riding all over the streets of Bauchi metropolis is a gross violation of tradition. Let there be decorum and laws to regulate the practice and where such laws exist should be enforced. Obtaining written permission from relevant authority should be endorsed. Such events should always have specified location coverage and routs and with collaboration with the police, road marshal and paramilitary.

## Reference

- Boo, S. & Busser, J. (2006). Impact analysis of a tourism festival on tourists' destination images and satisfaction. *Event Management*, 9(4), 165-181.
- Bowdin, G., Allen, J., O'Toole, W., Harris, R. & McDonnell, I. (2011). *Events Management*, 3rd edition. Elsevier Ltd, Oxford.
- Charter for Cultural Tourism [ICOMOS], (1997). <http://www.icomos.org/tourism/>
- Csapo, J. (2012). The role and importance of cultural tourism in modern tourism industry, strategies for tourism industry - micro and macro perspectives, Dr. Murat Kasimoglu (Ed.), *In Tech*. Available from: <http://www.intechopen.com/books/strategies-for-tourism-industry-micro-and-macroperspectives/the-role-and-importance-of-cultural-tourism-in-modern-tourism-industry>
- Fauth, R. C., Roth, J. L., & Brooks-Gunn, J. (2007). Does the neighborhood context alter the link between youth's after-school time activities and developmental outcomes? A multilevel analysis. *Developmental Psychology*, 43(3), 760-777.
- Getz, D. (2005). *Event Management & Event Tourism*. 2nd edition. Cognizant Communication Corporation, New York.
- Halliru, T. (2013). Political violence and youth gangs in Bauchi State, Nigeria. *JORIND* 11(2) 209-218.
- Jago, L., Chalip, L., Brown, G., Mules, T., & Shameem, A. (2003). Building events into destination branding: insights from experts. *Event Management*, 8(1), 3-14.
- Liu, Y. (2014). Socio-cultural impacts of major event: evidence from the 2008 European Capital of Culture, Liverpool. *Soc Indic Res* 115, 983-998.
- Matarasso, F. (1997). *Use or ornament? The social impact of participation in the arts*. Stroud: Comedia.
- Medlik, S. (1996). *Dictionary of travel, tourism and hospitality terms*. Butterworth-Heinemann; 2 edition 1996 ISBN-10: 0750628642 | ISBN-13: 978-0750628648, p 360.
- Mohammed, A. (2003). Chieftaincy and security in Nigeria: The role of traditional institutions. In Abdalla Uba Adamu (Ed) (2006), *Chieftaincy and security in Nigeria past, present, and future*. Conference organized by the Kano State Emirate Council to commemorate the 40th anniversary of His Royal Highness, the Emir of Kano, Alhaji Ado Bayero, CFR, LLD, as the Emir of Kano (October 1963-October 2003).
- Muuss, R. E. (1962/1996). *G. Stanley Hall's biogenetic psychology of adolescence. Theories of adolescence* (6th Ed., pp. 15-17). New York, NY: McGraw-Hill.
- National Youth Policy Document (2009). Second National Youth Policy Document of the Federal Republic of Nigeria 2009. Available on [https://www.youthpolicy.org/Nigeri\\_2009\\_National\\_Youth\\_Policy.pdf](https://www.youthpolicy.org/Nigeri_2009_National_Youth_Policy.pdf)
- Olusola, O. & Aisha, A. (2013). Traditional rulers and conflict resolution: an evaluation of pre and post-colonial Nigeria. *Research on Humanities and Social Sciences*, 3(21), 120-127.
- Raj, R., Walters, P. & Rashid, T. (2009). *Events Management: An Integrated and Approach*. Sage Publication Ltd, London.
- Reid, S. (2008). Identifying social consequence of rural events. *Event Management*, 11(1-2), 89-98.
- Richards, G., & Palmer, R. (2010). *Eventful cities: cultural management and urban revitalisation*. Amsterdam: Butterworth-Heinemann.
- Robertson, A. & Jones-parry, R. (2013). *The Commonwealth Yearbook*. Commonwealth Secretariat by nexus strategic partnership Cambridge, Nexus/Commonwealth Secretariat.
- Skoultosos, S. (2014). The potential of festivals and their contribution to culture and tourism. *Greek Economic Outlook* 2014/25, 61-66.
- Whitlock, J. (2007). The role of adults, public space and power in adolescent community connectedness. *Journal of Community Psychology*, 35, 499-518.